



THE PRASNOTTARA:

(BEING QUESTIONS AND ANSWERS ON TOPICS OF INTEREST TO THEOSOPHISTS.)

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For paragraphs under the word "Ans." the Editor is personally responsible. *March, 1891.*

QUESTION XI.

In what precise way is "Meditation" to be practised by a Theosophist?

C.L.P.—Every one has special ideas as to what form meditation ought to take, and it is doubtless a hard task to lay down any precise method which would suit all cases.

All we can do is to state what practises appear most profitable to our individual selves.

The first point to look to is, that we choose some time of the day which we can always devote to the purpose of meditation, the early morning is of course preferable as our minds are then freest from external influences; at the same time I would recommend a short period before retiring to bed to be specially devoted to a retrospect of our actions and thoughts during the past day, judging ourselves calmly and honestly, seeing where

we have failed, and resolving to prevent, if possible, failure in the same direction again.

Well then for a morning task—Having composed our minds, let us first try to realize the identity of each individual consciousness with the “All Consciousness”; this will help us to get rid of the idea of being separate from everyone else.

Now let each one put to himself this question—“Who is A.B.?” (mentioning his own name). Then try to answer the question somewhat in this fashion—

“A.B. is a personality whom I have created myself; and unfortunately I have allowed him to get the upper hand of me. Now I am looking for some means by which I can overpower him, and once more gain my lawful position as lord and master. How to do so I am sore puzzled. I cannot kill him, for thereby I would kill myself, so intimately are our states linked together. I cannot be violent with him for fear he should turn and rend me. It is useless to try and persuade him, for he is not open to reason. But I can starve him, for he is entirely dependent on my will for food. I can refuse him the allowance of sensuous gratification and selfish pleasures he has been having daily, and perhaps after a time, when lack of his favorite food has made him hungry, I may be able to induce him to take what I wish him to; in time by careful training I may make him a really good servant. I will try from this day forth.”

Earnest meditation in this manner cannot fail to do each one of us a world of good, for it will help us to gradually gain knowledge of our real selves. It is also a useful form of meditation to take some one of the rules contained in such works as “Light on the Path” (for instance—*kill out ambition*) and try to realize fully what it means and resolve to carry it out to best of one’s ability.

Above all things we must be constant and regular, to work by fits and starts in this matter would be useless.

The following is one of the best recipes I have met with for allaying the internal heat that may accrue from a practice of

meditation. It may be taken for the rest of one's life with perfect safety :—

Of Contentment, 7 grains.

Of Essence of Charity, one drop.

Of Spirit of Brotherly Love, as much as would fill a large heart.

The mixture to be taken daily before breakfast.

Sanátan Dharma Sabhá, T. S. Branch.—This question is in our humble opinion worth well consideration by each Fellow of the T. S. For on the nature of the method pursued depends the success or failure in any attempts that may be made for any specific purpose in the 4 states of an individual, viz., Domestic, Social, National and Religious. Beyond the domain of these 4, there lies no other for which one can work and profit therein. The progress or retrogression of the teeming millions of men is confined to these only. Some progress in one only; others in two or three, but there are few who stand high in all the 4 states. It is the 4th status, that leads one to Moksha or Nirvána, and for this reason it occupies the first and foremost place of all; and yet the first three are not in the least trifling, as each one is helping to the other directly or indirectly.

2. In the humble opinion of the Members of this Branch, practice of Universal Love or Brotherhood is the only sure and safe means for the desired end, viz., fixing the mind on a given subject without wandering. For the comprehension of this wide and most significant phrase (Universal Brotherhood) shows to an enlightened soul that when the higher Manas (mind) is fully engaged heart and soul in the practice of altruism or Universal Brotherhood, what other idea, thing, &c., is there beyond the scope of the Universe that can intrude into his mind, and shake it from the end in view? Certainly there is no such thing or idea. It is self-love and interest that bars the mind from fixing attention on a given subject. This fact requires self-experience for a clear understanding. No better proof can be given. Again this self-love is a single power, while on the

other hand Universal love is an Universal power and makes the will-power strong. This will be seen in the fact that selfish persons get no help in times of difficulty.

3. The growth of this Universal Brotherhood is fertile in the group of individuals of the same affinity and views; and such a group is (in the opinion of this Branch) the circle of the Fellows of the T. S., not nominal but real. But it may be naturally asked how can this Universal Brotherhood be practised. The answer is evidently, by diminishing self-love and interests in our every-day life, dealing mostly with the 4 states mentioned in para 1. This personal or self-love can only be lessened by the strict observance of the following 10 precepts: viz., 1. Patience. 2. Forgiveness. 3. Forbearance. 4. Abstinence from theft. 5. Purity (Physical and Mental.) 6. Restraint of the senses. 7. Buddhi or Reason. 8. Science and Learning. 9. Truth. 10. Freedom from anger.

4. These 10 precepts were revealed by Swayambhu (self-born) Manu in the beginning of the Kalpa and have been handed down to his sons the other Manus from generation to generation, i.e., from one Manvantara to another. They underlie the main principles of all forms of Religion on the face of the globe. The worldly-wise and the modern Materialists have called them mere principles of morality, but deeply considered they are in fact a Kalpa Vriksha or Tree fulfilling every desire.

I.C.D.—As the predominance of Tamoguna (darkness) incapacitates one for attaining the lilies of wisdom, so does that of Rajoguna (passional activity), unless the latter can to a certain extent be checked and subjugated. Abhyasa (exercise) and Vairagya (dispassion) are the medicine and diet for removing the two foreign *gunas* and restoring the healthy state of Satwa guna to the soul. Under the head of exercise falls concentration; it is for attaining "Meditation" which is one's abiding in Satwa guna.

Maharshi Patanjali enumerates 9 obstacles to Meditation, which must be surmounted before one can hope for success in it. They are:—(1) sickness, (2) languor, (3) doubt, (4) care-

lessness, (5) laziness, (6) addiction to objects of sense, (7) erroneous perception, (8) failure to attain any stage of abstraction, and (9) instability in that when attained (Yogasutra 30, Book I). The obstacles can be removed by incessantly trying to confine the mind only to one subject at a time, (Yogasutra 32, Book I). Is every mind capable of being so confined, with the same result? No, here is Patanjali's answer:—The mind must first be purified by "practising benevolence, compassion, complacency and disregard towards the happy, the grieved, the virtuous and the vicious respectively," (Yogasutra 33, Book I). One whose envy springs up at the sight of a happy and contented man, whose compassion is not excited by seeing a harmless creature, may be the meanest on this earth, uselessly tormented, whose tears of joy do not flow down his cheeks, seeing or hearing of a person having saved a life, at the risk of his own life, and who spends his time in reviling and condemning others, may safely mark himself out as one quite unfit for such a grand thing as meditation. Before being fairly established in these accomplishments if one takes a fancy to try concentration, his mind will either become totally useless or it will hide itself in the darkness of selfishness—it may even be drowned in the well of black magic. For, concentration of mind must be preceded by the expansion of it, to bear any meaning at all. The mind of the self-centred is just evolving out of Tamoguna and can hardly be said to have expanded so as to require concentration. He is sure to succeed who is adorned with the four cardinal virtues. In this case and in this case only, concentration of the mind may be the means of removing sickness, laziness, etc. As for those who try to concentrate their mind in its immature stage by fixedly gazing at a black spot or forcibly breathing in and out, I cannot admire their wisdom; instead of removing obstacles they may bring in other insurmountable obstacles in the way. In course of practice very many physical and mental means of confining the attention will be unfolded to the true seeker. It should always be borne in mind that the state of an exalted yogi cannot be achieved in a day or two—nay, years may pass away

without showing any external signs of progress. The aspirant should be prepared to climb up the scale slowly and steadily to rise to the eminence of a yogi.

Well, then, when the practice of the virtues has fairly progressed, the mind is cleansed of the impurities bodily and mental—or rather it lifts itself from the gloom of ignorance to the sunlight of truth. It then becomes fit for one of the 7 expedients for Meditation or *Samádhi*. They are:—(1) Devotedness to the Lord, (Yogasutra 23, Book I.); (2) *Pranáyáma*, (Yogasutra 34); (3) Sensuous Cognition, (Yogasutra 35); (4) Cognition of Satwa guna or that of extreme pleasure, (Ibid 36); (5) Cognition of the mind devoid of passion, (Ibid 37); (6) Abiding in the state when the world appears like a dream or a long sleep, (Ibid 38); (7) and, lastly, anything that one approves, (Ibid 39).

To sum up, the candidate for meditation should as a preliminary step, withdraw his mind and other organs from their respective external objects, both by right-thinking and right-doing; the transitional character of the worldly objects of enjoyment should be thoroughly understood and realized in life; the mind should be so trained by ceaseless efforts that the whole attention can be given to one subject for a certain length of time—the mind thus strengthened and purified will lead the candidate by means of one of the 7 expedients to the goal he so much aspires to.

The *Prasnottara* may take up the 7 expedients one or more at a time for discussion; it appears they are not properly understood.

V.C.L.—The precise way in which meditation can best be practised by a Theosophist is that which is mentioned in Bhagavadgita as the practise of Karmayoga. This way William Brehon, a special student of Bhagavadgita, calls the "Path" in preference to all other modes. See his lectures in the "Path" Vol. I., II., III. This way consists in having concentration and meditation in action. This is the well-known doctrine of opposites in Bhagavadgita as W. Brehon calls it—

viz., to have inaction in action, impersonality in personality. This is to be had by doing an action without the desire of result (Bhagavadgita, Chapter II., v. 47.) This is the point on which great stress is laid by Sri Krishna and Vyasa. The two principal points along with others that are to be attended to in the practice of Karmayoga are mentioned in Bhagavadgita Chapter XIII, v. 11, while explaining what is Dayân or Occultism proper and they are— (1) to think constantly of spirit (Universal) or the Highest self; (2) to exercise our faculties of observation and thought for ascertaining the Truth (Universal). Thus we have at one and the same time the two processes of religionising and philosophising thought and life in their totality, i.e., every item of thought and life and the whole life collectively.

Religionising.—The process of religionising consists in preserving religious or spiritual consciousness in all-life and in every item of life, i.e., analytically and synthetically. This is done by surrender of personality in every action to Sri Krishna as the Logos and the first step towards this is constant Hari-Chintana, viz., to utter mentally the names of Râma, Krishna, Hari or any incarnation of the Logos such as Buddha Christ, Mahomed, &c., or any word expressive of the Highest and Universal self. This process has the wonderful effect of concentrating the mind slowly but surely while occupied in action, and also it trains one to keep up a constant spiritual attitude by drawing the mind away from exclusive material pursuits. We have the last illustration of this practise in the Sâdhûs of India who rose to spiritual heights by the constant Hari-Chintana and Hari-Bhâvan commonly called Nâma Smarana * (नामस्मरण).

Philosophising.—The process of Philosophising consists in exercising our faculties of observation and thought for ascertaining the Truth throughout life, i.e., in every item of life and

* This process of mental repetition of a word or name depends for its effect entirely upon two things: (1) the leading of a really pure and unselfish life, coupled with—(2) a constant effort to keep in mind the universal ideal symbolised by the name or word repeated.—Ed.

all life collectively. It is to preserve all-verifying and all-unifying consciousness. The natural position of things is one of Synthesis. Our Synthesis stands on our analysis; our analysis on observation; our observation on verification; verifying and unifying are the two extremes of this process or the first and last stages of one and the same process. Hence the philosophising attitude is summarily expressed as the verifying and unifying attitude.

To sum up the whole we have to bear in mind that habitual and constant Nâma Smarana practice or pronouncing mentally any word expressive of the Highest and Universal self or the Logos at every breadth, and the practice of taking a retrospect of self in every item of daily life and altogether, or cross-examining self at all time, furnishes all the materials for religionising and philosophising consciousness, *i.e.*, for keeping up what we may term All-Theosophic consciousness.

R.J.—A Theosophist should not confound "Meditation" with the questionable practice generally adopted by the Hatha Yogis. "Meditation" is generally understood by the latter in the sense of "suppression of breath" or the repeating parrot-like some mantram or formula some fixed number of times in a day. This is not what is to be aimed at by a Theosophist. The only precise mode of "Meditation," which a Theosophist can profitably practise, is not to lose sight of his Higher Self and to constantly analyse the passions and their different modifications. By this sort of "Meditation" the play of the passions can be put down and the Human Soul purified. If this practise be persevered in, calmness of mind will be attained and further progress be secured. One of the ancient Yogis says that to conquer the mind is to conquer the world. This method is for a Theosophist in the lower stage of spiritual progress. In the higher, he must constantly meditate on the instructions of his Guru with the view of assimilating them.

[*Note.*—The consideration of this subject will be continued in next *Pras-nottara*.]

QUESTION XII.

What is Vohumano according to the Mazdiasmian theosophy?

D.W.—I would answer this question by a brief review of a Prize Essay written recently by a student of the Zend Mādressa, entitled “The Vohumano or Bahman,” and try to expound on it from Theosophic point of view, retaining the original idea and the names by which the several powers are distinguished in the Zoroastrian Books as is the case with Vedantic literature.

The term *Vohumano*, otherwise known as the original wisdom, is Zend, which has its equivalent in the Sanskrit *vasu* (वसु) good and *man* (मन) to think. In Persian it is styled Bahman, *Bah* signifying good and *man* mind or thought, viz., wisdom. Apart from Ahurmazd (the universal infinite spirit) are recognised two other powers called the Spantimanios (Iswar) and the Angarimanios (Prakriti) which govern respectively the laws of evolution and dissolution. These two have their own peculiar forces working under them—the Amsáspands and Yezds (Dhyān Chohans) on the side of the former, headed by *Vohumano*, while the latter is backed by astral entities and elementals of lower order led by *Akomano*. The action of Spantimanios is to promote the good and maintain the harmony of the universe and favor the salvation of pure souls; while Angarimanios is ever at work to create delusion and lead to materiality all beings within his reach. *Vohumano* and *Akomano* might be held to be relative terms symbolising knowledge or wisdom *versus* ignorance and evil—the negative aspect of good.

Vohumano, therefore, appears to be the spiritual soul (Buddhi), known also as the vehicle of the spirit or Atma—it ranks next to spirit *per se*. It may be noted that the Zoroastrian calendar comprises in the names of Ahurmazd, the Amsáspands and Yezds, in their order of precedence, and Bahman occupies a position directly below Ahurmazd. Prior to the advent of Zoroaster, the Šipasian Máhbádian and Abádian

tribes of Persia believed Vohumano to be the first created angel, and regarded him as the precious jewel of the intellectual principle (1).

Tháthás say (2) that Ahurmazd created the universe from Vohumano. Evidently the preconceived *idea* of the universe and the highest principles (6th and 7th) are meant by the phrase. In Dr. West's translation of the "Bundesh" (chap. I., paras. 23 and 25) it is stated that at the time of commotion of the Angarimanios (commencement of one of the Manwantaric periods) Ahurmazd first created Vohumano, from which emanated the light, and with it sprang the Mazdiasnian faith (the ray). Next emerged the Amesáspands (the five angels presiding over the five elements, *i.e.*, the essential elements of fire, water, &c.—add to these the 6th and 7th principles and the septenary order is complete). Then followed the rotating worlds, the air, water, earth, living creatures and finally the man. This history of the creation explains why Vohumano is called the son of Ahurmazd.

In the Ahunawati Gáthá (3) it is said that Ahurmazd will ultimately be victorious through Vohumano. The Bundesh (4) also mentions that Vohumano shall vanquish Akamano, *i.e.*, the victory of the higher principles over the lower ones is certain.

In the following passages of the Gáthá, which appears suggestive, the Vohumano is recognised as an entity distinct from mind (Manas). While Zoroaster prayed for communion with Ahurmazd through Bahman, he exclaimed:—"When I grasped thee, Oh Ahurmazd, with both my eyes, then I considered thee worthy of adoration with my mind (Manas), and, with good thoughts, as the father of Vohumano and the Lord of truth, righteousness and good deeds in the world." Again says the Dabistán:—Once during devotion Zoroaster perceived Bahman advance towards him in all his glory, and question him

(1). Translation of Dabestan, by Anthony and O. Shea, vol. I., page 6.

(2). Dr. Hang's translation, chap. 31, clause 7.

(3). Dr. Mill's translation.

(4). Chap. 30, clause 9.

as to what he desired most in this world; the reply was that he desired nothing but to please Ahurmazd and to find the way to truth and righteousness and hoped that he (Bahman) would point out to him the right path. Bahman then said—"Rise and close thine eyes that thou mightest be in the presence of the Lord from whom thou shalt obtain the reply needed, and which shall be of much benefit to thee." Zoroaster obeyed this command and found himself in the midst of the celestial council, but was so bewildered by the glory of Ahurmazd that he could only communicate with the ministers of the Lord, each of whom stepped forward to advise and instruct him in regard to the conduct of life and the mode of dealing with the creation.

Bunsen in his work called "The wisdom of Christ," writes:—"Bahman (wisdom) the first born among all creatures is the Divine spirit, wisdom or word, the Mediator between the creatures and the Creator and the Organ of Sanctification and Immortality."

Milton in his *Paradise Lost* (Book III., pp. 60-64) effectively describes the subjective Court wherein Vohumano, or Christ according to his notion, is introduced as the son of God:—

"About him all the sanctities of Heaven
 "Stood thick as stars and from his sight received
 "Beatitude past utterance; on his right
 "The radiant image of his glory set
 "His only son."

A Pehlvi text (Menoi Khaird) asserts that Zoroaster triumphed over Ahriman (evil passions and temptations) by the aid of Vohumano. And in the *Yasna* (chap. 34, clause 9) mention is made that while Vohumano keeps out of the path of those who are not good or pure, yet by the knowledge he imparts and the aid he gives a worthy mortal could become deified as the Ahurmazd. The reason is obvious and needs no remark.

M.—*Vohumano* is the pure mind; the pure thoughts, words and actions of an ego constitute *Vohumano*. In Zoroastrianism pure means impersonal, unselfish, spiritual, that which transcends personal, limited, and fettered thoughts. Hence, it must

be the higher aspect of Manas, which goes by the name of the Higher or the Re-incarnating ego in man. The lower, elemental self, the *Bhutatma* of the Vedantins, is called *Akomano* in the Parsi faith. Now, *Akomano* means *impure* or the *evil* mind. *Impure* means that which tends to limit, selfishness, personality, &c. Both these selves have made their home in man; there is a constant and unbroken warfare between both these armies; but there is a link between the two, allegorically described as the "*Chinvad Bridge*" which has to be crossed, the Parsis say, by all souls struggling for *purity* and wisdom. This "*Bridge*" has been very plainly hinted at in the *Voice of the Silence*, as *Antahkarana*. Let our Parsi brothers assimilate theosophy to their own dogmas in the *Avesta*.

QUESTION XIII.

Does cyclic law bring about its intended results without the conscious intervention of races or individuals? Or is it part of the working of that law that races and individuals shall consciously interfere in behalf of their own progress or retrogression? If either or both, will not things be what they will be and should be in spite of any or all of our efforts?

A.N.S.—Before proceeding to answer this question, we shall try to understand definitely what cycle and cyclic law really mean. Our readers, at least most of them, are not unfamiliar with the idea that the different elements of chemistry, into which the physical world may be split up, are but manifestations of one homogenous substance, *Vaisvánara*, acted upon by different kinds of degrees of vibration or *swara*. This seems to have been the idea of ancient Hindu philosophers, in whatever way the chemists and philosophers of the west may deal with it.

2. With the above idea in mind, we can conceive the growth of a tree as the result of a process of combination of *swaras* or centres of vibration or atoms. The growth of a tree is hence a song in its internal aspect, since the external aspect presents an order, law, harmony and beauty. To take a step

further, a song is a combination of simple notes according to certain proportions or numbers, based on a certain law called the law of harmony. Why this law exists, is a question that will take us to the realm of thought transcendent, concerning the logos, absolute, &c. Suffices it for us, that the law exists and acts throughout nature. To come to the tree, the process of growth may be expressed in certain numbers by philosophers who have sufficiently penetrated into the noumenal aspect of nature.

3. This idea of the tree growth may be applied to the entire cosmic evolution and we can get a glimpse into the meaning of such expressions as the music of the spheres, Pythagorean numerals, Sabda Brahma, &c., &c. We shall therefore look upon this process of world evolution as a song celestial of the Goddess Saraswati produced on her heptachord instrument, the Vina. The much-talked of harmony of nature is a result of the celestial song acting upon and guiding the orbs of space with everything upon them, and giving them that character of harmony which characterises the song itself. We can now clearly understand why the process of human evolution on earth naturally splits up into races and sub-races, branches and branchlets working in yugas and sub-yugas, cycles and sub-cycles.

4. So much about manifestation. A cycle therefore develops a specific set of conditions under which a set of human beings or entities are made to evolve, gather experience and grow strong. The Kaliyuga, as the Hindus will say, develops a set of conditions under which human beings may grow into Rákshasas as a matter of easy achievement by swimming with the stream. The irresponsible portion of humanity, who have not yet realised themselves as apart from their bodies, are most liable to turn into Rákshasas. That will so turn out by the law of the cycle with their conscious intervention, their consciousness acting on that low plane that is to be intensified by the cycle.

5. Coming now to that section of humanity that represents the intellect (as distinguished from the body or the group

spoken of in para. 4) they have understood their duties to themselves and to their neighbours or brothers. They are now standing with throbbing nerves on that bridge which gives a view of the spiritual current underlying the programme of cosmic song, all through. If only they realize that they and their weaker brethren are one in spirit, take their stand on the platform of universal brotherhood and work, so much greater the good to themselves and to humanity. But if they neglect their duties and fall in with their weaker brethren, so much the heavier their Karma of woe.

6. Taking the last and most important portion of humanity, the principle of heart or spiritual wisdom, represented by the Mahatmas and sages, they have experienced it themselves. They will work to the good of mankind. They distinctly do not work with the yugam of moral deterioration and suffering. They will try to minimise the effects of the yugam and try to get good out of evil. They will work towards fortitude, patience and resignation growing out of suffering. In so doing they but obey nature, which kills but to reconstruct. They cannot avert the effects of the yugam but "can divert some of its waters and utilize them for the good of mankind."

C.L.P.—In dealing with this question it is necessary to bear in mind 2 points:—

1st. The conditions of the present existence of the individual are the results of past causes, set in motion by the individual.

2nd. All past causes must produce results sooner or later.

It is evident that the individual is a perfectly free, and therefore responsible, agent, unless in so far as he is bound by these two restrictions.

Now, as far as I can understand, so long as an individual remains ignorant of, or neglects, his own responsibility and the power of shaping his own destiny, so long will he remain wholly subservient to cyclic law, which will bring about its results without his conscious intervention, and he will continue accumulating Karma indefinitely. If a man allows his present to be

governed solely by force of circumstances, which are nothing more than the results of past actions, his future will in like manner be simply the result of the present and so on, may be to a time when it will in reality be impossible to overcome the "force of circumstances," and the individual will be swept away in the vast cycle again to wander through matter for another Manvantara.

On the other hand as soon as the individual recognizes the working of cyclic law, or commences to interfere consciously on his own behalf, then he begins to turn to his own use and advantage cyclic law, whose action he cannot annul it is true; but he can guide that action and become master of the law instead of being its slave.

Therefore I would say, that cyclic law will bring about its intended results without the conscious intervention of the individual, while at the same time it is part of the working of that law that an individual, in order to progress, must consciously interfere on his own behalf. As regards nations, it is my present opinion that they are altogether subject to cyclic law, owing to the impossibility of inducing a large number of the units to interfere consciously on behalf of the nations; but I should like to get the opinion of others on this point.

"What will be, will be" is true to the extent of meaning that, "causes already in motion must produce their effects," but it rests with the individual as to whether those effects will set in motion fresh causes.

As I was writing this a curious illustration of my meaning forced itself upon me—a lump of plaster fell off the ceiling on to my head—now you may say it was fore-ordained that the plaster should fall on my head, but, if I had taken the trouble I before sitting down, of finding out if all around me were secure, I should have noticed the ceiling in a bad state of repair, and thus could have avoided the fall of plaster, though I might not have been able to prevent its actual fall. However it did fall on my head, and now an important point comes in—that blow on the head might have caused me to lose my temper and

speak harshly to my servant, who being thus ruffled might have ill-treated his wife or son, and so I would have set in motion a whole string of fresh causes; but by controlling myself the effect of the pre-ordained fall of plaster died out in me, and no fresh causes were set in motion.

Thus then we see that as regards what is ordained to take place, we can either so guide the effect that it does no harm to us, or, if we are unable to avoid it, we can at least prevent the formation of any fresh causes for future action.

Therefore our efforts to control what is known as the inevitable are not wasted; but, if we make no efforts, the inevitable will go on propagating itself.

Questions which, with others, will be dealt with in the next and subsequent issues of *Prasnottara*. Answers should be sent in as soon as possible.

Questions 2, 5, 6, 7, 8, 9, 10 on page 16 *Prasnottara* No. 1; Questions 3 and 4 of *Prasnottara* No. 2, page 16 and also the following:—

1. *Is there any scientific basis for belief in omens, and if so what is their rationale?*
2. *Is one relieved of the effects of bad Karma by Prayaschittam i. e. penance?*
3. *Do people enjoy or suffer the consequences of all good and bad Karma or is there a set-off of the one against the other?*
4. *Do mantras uttered inaudibly in one's mind produce any sound vibrations and thereby good results?*